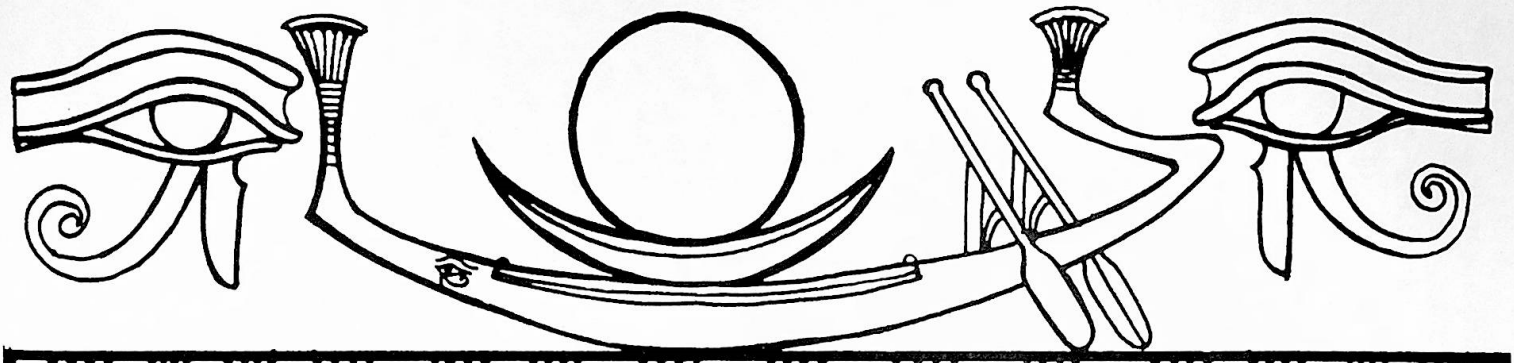


THE EGYPTIAN RELIGION IS A RELIGION OF JOY AND LIGHT, OF FESTIVALS AND CELEBRATIONS, BECAUSE THE UNIVERSE IS BASICALLY A VERY HAPPY PLACE.

IT IS AN INVITATION TO PARTICIPATE IN THE RHYTHMS OF THE EARTH: FROM THE CYCLES OF DAY AND NIGHT, OF WINTER AND SUMMER COMES THE VISION OF THE CYCLES OF BIRTH AND DEATH AND THE KNOWLEDGE OF THE MEANS OF CONQUERING DEATH.

IT IS A RELIGION OF FREEDOM AND INDIVIDUAL CHOICE, WHERE ALL THE GODS ARE AVAILABLE AT ALL TIMES, EACH IN ITS SPHERE, EACH AS REQUIRED WITH ITS OWN SPECIAL POWERS, TO SERVE EACH INDIVIDUAL AT EACH MOMENT PRECISELY AS REQUIRED- AND, WHEN DESIRED, TO LEAD THE INDIVIDUAL TO THAT VISION OF UNITY AND COMPLETION WHICH IS THE HIGHEST DIVINE GRACE.

IT IS A RELIGION OF REALITY, WHERE THE GODS STAND CLEARLY VISIBLE TO MAN AND WHERE THEIR POWER CAN BE FELT.

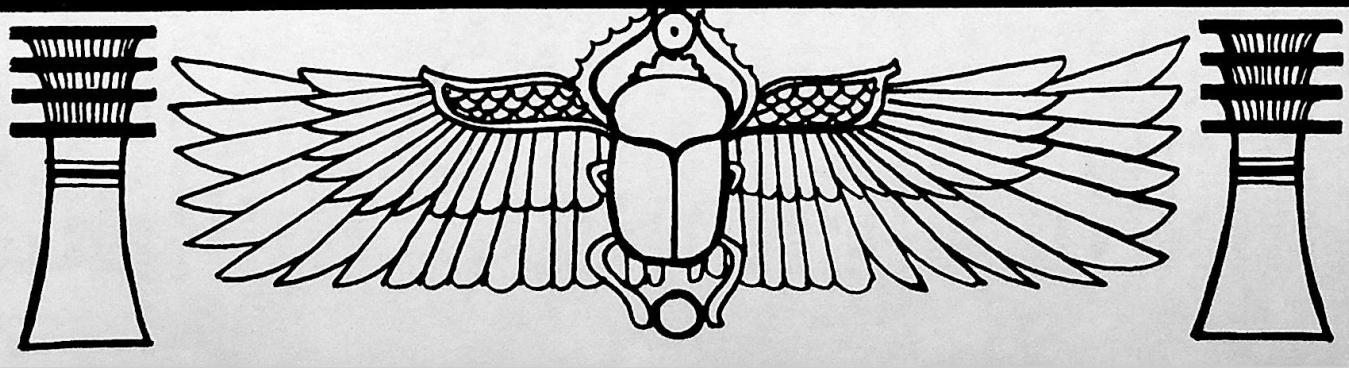
IT IS A RELIGION OF THE PASSIONS, OF THE DEEPEST EMOTIONS, OF LOVE, COMPASSION, OF EXCITEMENT, OF INSPIRATION AND EXHILARATION.

MOST IMPORTANT, IT IS A RELIGION WHICH WORKS, WHICH BRINGS PROSPERITY AND HAPPINESS TO THE INDIVIDUAL AND HIS SOCIETY.

IT IS ALL OF THESE THINGS TO A GREATER DEGREE THAN ANY OF THE SUCCESSOR CULTS THAT WE SEE IN THE WORLD TODAY. THE ORIGINAL PURITY OF THE ORIGINAL FAITH HAS NEVER BEEN EQUALLED AND CANNOT BE SURPASSED. WHEN THE ANCIENT SHRINES WERE DESTROYED BY COMPLACENCY, JEALOUSY, PRIDE, AND IGNORANCE THE WORLD LOST ITS GREATEST POSSESSION. TO RESTORE THOSE SHRINES IS TO BEGIN TO GROW AGAIN, TO BEGIN THE RETURN TO EDEN.

THE CHURCH OF THE ETERNAL SOURCE

POST OFFICE BOX 7091, BURBANK, CALIFORNIA 91510



The Church of the Eternal Source is the refounded church of Ancient Egypt We worship the Original Gods of mankind in their original names in the original manner as closely as possible. This religion produced in Ancient Egypt a golden age of peace, happiness, tranquillity, and accomplishment unmatched since; it is our hope that the Gods will likewise transform our society.

Nothing stands still. The Gods' continuing revelation to mankind produces a deepning awareness and a broadening perspective. Inevitably our relationship to the Original Gods will continue to evolve as the Earth and Her children grow as a collective. Religious explorations by Christians and Buddhists have contributed greatly to our knowledge of the Gods, as have the findings of modern science. Thus the world's oldest church is also the world's newest; our work is to establish a constantly evolving synthesis of ancient and modern knowledge, under the direct guidance and in direct contact with the Eternal Gods.

Communication with the Gods is practised through intuitive sciences such as ritual worship, astrology, personal meditations, yoga, and divination including Tarot and I Ching. Through this work the consciousness is trained to know, understand and feel the will of the Gods. Through knowing this will, we are able to consummate our full potential, expand our consciousness, and evolve spiritually, which enables us to be in harmony with divine forces and with ourselves, and others as well.

Those who attain a high level of spirituality are liberated from negative forces of Karma, and thus are able to enter into complete union with the divine forces. Each person may continue the process as far as he is individually able. The mission of the Church is to assist each individual to attain this level of personal achievement.

How can we reconcile a polytheistic faith to the "modern" ideas on religion? It is true that the central religious experience is unity with the universe, a dissolving of the ego into the permeating god-consciousness. But the distinctness of the Gods is a fact of our revelation. Like the facets of a precious jewel, each of them must be approached separately; the actual unity of divinity will become evident only as work progresses. Christianity, after all, worships four Gods—the Holy Father, the Holy Mother, the Son, the Holy Spirit. Our reverence of the additional aspects of divinity removes the intellectual and moral conflicts that disturb many modern Christians. When all of the Gods are worshipped, religion is meaningful and relevant again. As the truth of the multiplicity of the Godhead is discovered through study and concentration, the student achieves a new reverent understanding of the necessity of human diversity, and of the apparent conflicts in the world.

The human spirit is beautiful only when it is free. The diversity of the Gods commands a deep commitment to human diversity. The Church offers a remarkably varied program, a choice of paths to enlightenment, each separately valid, each eventually reconciled by the Gods into the ultimate realization of divine Unity. You are invited to join with us in the adventure of God-seeking, share with us the deep contentment of God-knowledge, experience the solitude of personal God love, which unites the individual with all other creatures, all objects, all forces, earthly and cosmic. The world's most conservative, most unchanging religion contains the greatest allowance for human difference, change, and growth.

A complete educational program is offered, leading ultimately to the Doctor of Divinity degree and priestly orders.

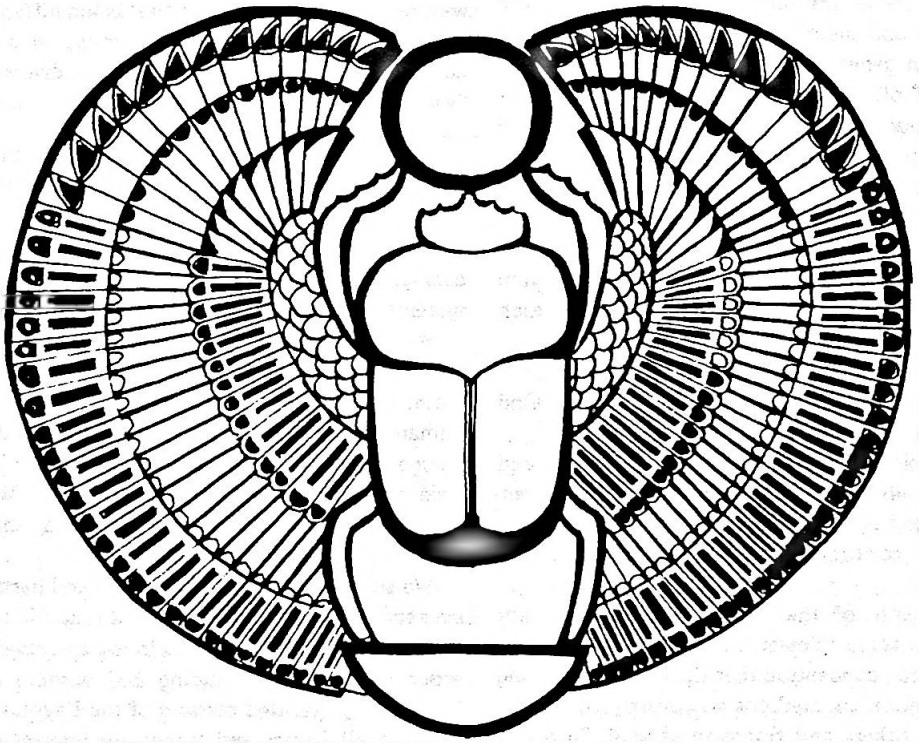
Spiritual attainment is not the exclusive perogative of either male or female. All opportunities within the church are open equally to men and women.

As the gods appear to each person solely in respect to his accomplishments in this and past lives, no discrimination on account of ancestry or previous religious or political affiliations is practised.

Persons with previous experience in divination or other spiritual practice are especially welcome. However, since this experience must be integrated into a whole by further study, each aspirant must expect to undergo a period of trial, study, and ritual practice before attaining higher orders of initiation.

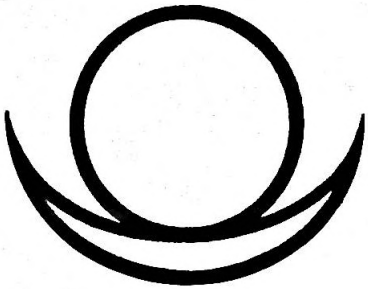
All work of the church is supported by freewill donations. The Church is incorporated in California and all contributions are tax-deductible from federal and state income tax.

Our Modern Practice of the Ancient Egyptian Religion



© 1974

THE CHURCH OF THE ETERNAL SOURCE
P.O.Box 7091
Burbank, Ca.
91510



The Church of the Eternal Source is a federation of cults. Each Priestess and Priest maintains services to and supervises the initiatory procedures to the Goddess or God she or he serves and the Goddesses and Gods in general. As such, the Church offers a multiplicity of paths to Goddess and God experience. It does this not by "selling correspondence courses in spiritual exploration," but by establishing individual contact and "tailoring" information, advice, and guidance to a person's individual needs and level of development. Tell us what you want, what you seek, and we will provide the maximum assistance possible. Our purpose is to aid each person to become her or his own Priestess or Priest, to aid each person in the attainment and fulfillment of her or his own vision and Goddess or God experiences.

As a whole, the Church provides information and instruction about the Goddess and Gods in general, "things Egyptian," and various occult techniques. It does so from the following basic and general standpoints:

The Church of the Eternal Source does not wholesale or retail "Power." The "Power" I refer to is the common conception that the occult is nothing but a collection of methods to covertly coercively manipulate others and things in general. In short, the Church does not support spiritual tyranny. Our position is that joy and freedom for one means the same for all other beings. Power to us means the sense of wholeness, or well-being, that comes from living in harmony with the forces and flow of the universe (Ma'at). It is the power of healing, for one's self and others, the power of knowledge.

Many occult groups and systems believe that "Knowledge is Power, Power shared is Power Lost." This is simply a form of secrecy—a secrecy which is a greed, an envy; a spiritual miserliness that to feel rich must see others as poor; a spiritual tyranny that to feel "powerful" must see others as powerless. We believe and teach that knowledge or ability is increased as it is shared; that if one knows something beneficial, it is a duty to communicate it; that if one knows something detrimental, it should be turned to good and/or warned against.

We do not twist arms. What with different people being different, each person lives, learns, and experiences the Goddesses and Gods in her or his own way. We enjoy different peoples' being different and do not teach sameness, conformity, or a rigidly bound system, but rather encourage diversity and "varieties of religious experience."

We do not claim to teach "Ultimate Truth." That is endlessly discovered for and by one's self throughout one's existence and incarnations. We seek to help to open one to learning more and to heal the damage done by various religious and political systems that seek to degrade and use people.

We do not teach "guilt" or "sin." We seek to help remove ignorance and fear of knowledge and, again, heal the damage done by inhuman, anti-human, and anti-life systems. If there is anything we recognize as remotely resembling "sin," it is ignorance and attempting to align one's self with the forces of destruction and chaos—and those are forms of self-betrayal.

We support and teach the unity and harmony of existence, the basic idea and ideal that all beings, all things, are to be approached in joy and reverence in order to gain understanding and wisdom. We are Ecologically-oriented because of the Egyptian teaching that all beings and things are interrelated and balanced; that each being and thing must be treated with respect to its individuality and in terms of its relationships—both immediate and remote—to other things . . . in short, that one treats one's self, others, and things as a jeweler or gardener; by helping to bring them to the expression of their own perfection. To act otherwise is to attempt to be a

slavemaster or destroyer. We are with and for the forces of Peace because without life there is no growth, because in destruction there is only diminution of one's own humanity and the humanity of others. We teach and adovcate the balanced and harmonious life because something else would be an attempt to set one's self against the flow of existence and because religious and spiritual development is the development of a flourishing mind and body–not a substitute for it.

We teach that it is each person's responsibility to work out her or his own Karma and that the Goddesses and Gods do not remove any of one's responsibilities to correct errors and do better next time–both in this life and in others. The Goddesses and Gods aid one in becoming more human, in discovering more, in experiencing more–they do not do it for one.

We teach and believe that what is most pleasing to the Goddesses and Gods is a free, joyous self, flourishing in self-discovery, gaining knowledge and abilities, eager to welcome new ways of being, living without lessening one's self or others, and engaged in self-creation and self-shaping.

Won't you join us?

——— R. Myron

TWO DEFINING PRINCIPLES

There are two basic principles which define our Church and separate it from all others: 1) Polytheism and 2) Authentic Egyptianism.

Polytheism accepts a concept of Divinity based on the plurality of the Gods in human perception. There is surely a single source of Divinity, but this abstraction when translated into human institutions often results in the worship of Ego, or in an enantidromia, a dualistic split, with "God" in an exalted position placed in opposition to Man and everything human. A polytheistic concept, on the other hand, can embrace the religious experiences of Monotheism and Pantheism also; we view Divinity as a balance of distinct divine vectors. The diversity of the Gods and Their transactions as described in holy myths, produce our reality. The Goal of the individual in this life is to balance his own soul–his own spark of divinity–in the system of Divine vectors, to achieve his unique balance. The Divine vectors have their reflection in the diverse parts of the human personality, as man is in the image of the Gods. Man must bring himself into balance, and himself into harmony with the Gods, and then achieve his true vision of the true Unity of all things human, divine, and natural. Traditionally this work proceeds through many struggles internal and external, and is characterized by flashes of exalted vision interspersed by periods of long hard work and even despair. It is through these periods of travail that we can assist each other through our Human community.

2) The truly Egyptian culture achieved a height of religious intensity not equalled since. They were religious the way Americans are good engineers. And since their civilization came very early in Man's cultural development, their religious concepts were fresh and relatively untainted by previous phillsophies or failures. In the later periods, the Egyptians become subject to foreign attitudes, and their religion was modified greatly. Therefore, we seek to understand the Egyptian religious practice of the best period, untainted by foreign elements, making use of later developments which truly express the natural growth of these earlier accomplishments. This is a perilous and arduous task of research and exploration. We find in late Egyptian texts many unallowable neologisms, and find true Egyptianism in such places as Nepal and the Hopi pueblos. Furthermore, our vision of the religious family tree, growing from the soil of Egypt, provides a unique viewpoint which makes all later religions understandable and permits us to love them and to see where they fit into the Divine scheme of things. An Egyptian need feel no embarrassment in attending a Catholic, Hindu, or Jewish service, for example, because he will know the manner in which the Gods dance in this particular theosophy, and how the service assists the individual to approach the Gods, and how to use the service for his own spiritual knowledge and experience.

Thus it is seen that two defining principles do not restrict our members, but rather demand of them the extra intellectual work to insure perfect freedom in approaching all religious experience, all religious belief; demand the intellectual honesty to permit every man his freedom to do what he is able, not out of condesending toleration but out of love; demand the intellectual integrity to remain always open to the Truth however peculiar it may appear, or in however strange a situation it may become visible; and provide the basis for condemning bigotry, conceit, and intolerance wherever they may intrude into the sanctity of individual religious liberty. For the Gods alone may speak to a man about religion; Men may only advise and speculate.

Naturally these two principles should be understood by members and students at all levels, but a Priest is expected to make them his personal causes above all others. While growth is expected to continue through life, a Priest is expected to have reached a high degree of internalization of these principles.

As an aid to understanding the Egyptian frame of mind, the Church encourages members and friends to dress in the Egyptian manner for special occasions, learn Egyptian history, know at least the elements of Egyptian language, adopt an Egyptian name, use Egyptian dates for all occasions and decorate their homes in the Egyptian style. This must be seen as a work to expand awareness, not an excuse to flee from everyday problems, nor a compensation for a dull uneventful life, nor a return to childish fantasy play. Nor is it expected that such internalisation of another culture should in any way infringe on the individual's secular loyalty to his country nor imply support of the modern policies of the United Arab Republic (Egyptian district). The Egyptian culture we imitate was ancestral to the present culture of all Western nations, and as such is as much a part of American history as, say, the landing of the Mayflower.

-H. Moss

RELIGIOUS PRACTICE

The practice of the Egyptian religion in this modern times requires some adjustments from the olden times, but basically it is much the same. In the absence of a national network of temples to provide instruction and advice on a personal level to individual worshippers, we must work out some general points of practice:

THE PERSONAL SHRINE:

This is the center of the individual's worship. It should be in some out of the way place, and should contain some central symbol for concentration—a picture, a large ankh, a God statue, a candle—and should additionally contain any objects which you feel should be there. These may be personal totems, charms, talismans, any objects of power you wish to collect. It is not necessary at the beginning to dedicate the shrine to any specific God or Goddess, although you will probably do this eventually. There may, of course, be several shrines for several Gods and Goddesses, as you desire. The shrines should be in some special, out of the way place, where you have to make a decision to approach. You should prepare yourself for your devotions here, perhaps by some purification ritual that you feel is appropriate. The important thing is by some gesture, to set yourself apart from the ordinary cares of the world. You may want to cover the shrine, or build it in the form of a box to be opened when the right state of concentration is reached. If you are careful only to open the shrine when you feel you can effectively use it, soon the mere act of opening the shrine in a willing frame of mind will effect a raising of consciousness. You will want to protect yourself from interruptions at such times, of course. The phone should be in another room, and also the doorbell. The door should be firmly closed and others in your household requested to observe your wish for privacy. If you use your shrine regularly and effectively it can become charged with tremendous power to help you—and others. It may grow, as you continue to elaborate it, into an entire room filling temple! All the better.

THE STUDY OF THEOLOGY:

Egyptian theology is the intellectual philosophical side of religious practice. Some are not interested in the subject, for some do not find it effective to use their mental side during worship. For those of you who do, you will find it a storehouse–a treasurehouse–of wisdom, sufficient to wash away the recollection of the puny efforts of modernists.

THE PRACTICE OF DIVINATION:

Divination reminds us on a day to day basis that the macrocosm and the microcosm–the universe and man–are interrelated in function. Divination is a means of communciation with invisible forces. We should practice regularly so as to become skilled, just as we would learn any other language. Divinations may be of many kinds–from a simple flipping of a coin, to an elaborate Tarot spread or progressed Horoscope reading. It is important for each individual to become skilled in several different techniques–one for quick easy answers, one for more involved questions, and one for life readings. Eventually, with reverent practice, our skill will become sufficient to help others. We should remember that when we perform divinations for others, it is the God manifesting in us who has the sight, and not ourselves. We have no right to charge money for personal use, but we may collect donations for the temple in this manner. Also, when we are emotionally or personaly involved in a situation, we *cannot* read for ourselves. We will project into the reading and either get the answer we desire or the answer we fear. In times like these, we must ask someone else to read for us. In this way, a group of worshippers in a community can help each other very greatly, for skills differ greatly under different circumstances. Persons good at astrology may not be good at psychometry, those who read Tarot may not read palms. We can develop a commune of seership ability and grow stronger and more able to function –together.

PRACTICE THE FINE ARTS:

Many ancient Egyptians were artists, and a great deal of their religious philosophy was distilled into a rich symbolism. Creating works of art with the Egyptian symbols can be a form of meditation, of worship, of divination, and of sacrifice. The Egyptian religion is noted for its tremendous wealth of beautiful objects and symbols. This is not to say that our faith is materialistic, but rather that we find the best use of material objects in worship, that we seek through moulding to discover the immanent divinity in every seemingly dead object.

Many people who had no previous artistic talent find that the Gods inspire them, so you should not be shy about attempting anything you feel you want to do. When we think of Egyptian art we mostly think of painting, scuplture and architecture, because these durable arts have survived most visibly, but music and dance, weaving, metalwork, lapidary, poetry, and all other arts are equally important.

PERSONAL WORSHIP:

Personal worship may be accomplished at the temple, the personal shrine, or away from both. What is essential is to put off cares and distractions, place the conscious mind at rest, then cause it to retire so that the psyche floats naturally up and out into the real world, to make contact with Divine forces. Meditation at the shrine can accomplish this. So can walking to some special place, such as a mountaintop, or a beach, or shaded grove. Anything that is of the Gods may be called upon to facilitate this expansion of consciousness. Any religious work of any kind can increase the ability of the individual to accomplish it. Some people use recited prayers, but others do not. Some have a specific thought, others seek to abandon thought completely. Any system is good if it works. Some particularly popular forms of personal worship involve yoga, or chanting. It is true that if the mind is left to reflect on troubles and routines, that the mind tends to wander into self defeating thought patterns. If this is compounded by physical bad habits such as overeating, lack of exercise, smoking and drinking, the body, too, becomes unhealthy and tends to magnify the problem. Chanting meditation, and some yoga forms are mental means for bringing habitual thought under control and directing the mind in constructive thinking and feeling. Other

forms of yoga, and physical training do the same thing for the body, training the body in healthy processes and reactions.

Many who find meditation boring, prayer embarrassing, or yoga to be indefensibly silly might be pleased to learn that similar benefits can be obtained by patient working on art and craft projects, performing or listening intently to music, calesthenic workouts, weight training and muscle building exercises, strenuous hiking and mountain climbing, gardening, dancing, sunbathing, or writing poetry. Worship must never be thought of as a "waste of time." The purpose of all this is to come to see yourself, your life, and everything you do as part of the Divine flow of power through the universe.

Some persons try to achieve expanded consciousness with intoxicants or powerful drugs. It is the verdict of mystics of all ages that this is not the best way. Some persons who are ill may find that drugs relieve their symptoms. But any person who has reached a degree of spiritual health finds that any drug whatever only hinders the approach of the Gods. Drugs prescribed by a doctor or psychiatrist should be taken as directed, and spiritual work should be carried on simultaneously, with the aim of releasing the dependence on drugs and entering into unfettered communication with the Gods.

Since each individual is unique, no more definite general rules can be given. The priesthood of the Church stands ready to assit each individual to find his best path.

PERFORM GROUP RITUAL SERVICES:

The goals of personal worship can be accomplished in many ways by groups. The emotional experience during group worship is tremendously inhanced, and if a synchronous focus of thought energy is attained, tremendous good work can be accomplished.

In group worship, it is essential that the surroundings be suggestive of the work to be done. Some of us are fortunate to have a room to work with which can be left solely for ritual work. Others must set up the temple in a home each time.

It is especially important that each worshipper in the group approach the work properly prepared. If the surroundings have been used secularly since the last ritual, or a different type of ritual is intended, the surroundings must be purified with incense and ritual banishment, to remove elements of chaos which would hinder synchronicity. Each individual must purify himself by prayer, lavation, enrobing—whatever is effective. When a group works with a temple regularly, it may be sufficient merely to don ceremonial garments and enter the temple. Under other circumstances, more may be required.

After the surroundings and individuals are properly prepared, the objects of concentration to be used must be prepared—wands, ceremonial ankhs, candles. It may only be necessary to remove their coverings, or more may be required, depending on the circumstances.

Next, the presence of the God(s) and Goddesses must be invoked effectively. Then, when the God presence has been accomplished, the work of the ritual is commenced.

When the ritual work is ended, the Gods must be properly and respectfully retired, the ritual objects returned to their coverings, and the temple properly closed. The worshippers should make a definite re-entry into the ordinary chaotic world of mundane consciousness.

There are many traditions that may be followed here, and many skilled individuals can freely improvise. All members of a group must be harmoniously in agreement for any work whatever to be effective. Individual application is essential. No general rules can be given, other than these.

The priesthood of the Church stands ready to assist and advise in this work.

PREPARE FOR INITIATION AND GROWTH:

As we approach the Gods we grow in capacity and ability. The Church has established a scheme of initiations to recognize this and set clear goals for personal work. A detailed description for this work is available upon request.

SACRIFICE AT THE TEMPLE:

In the old days, a man's wealth was in his meat, dairy and burden animals. When he needed to show his unselfish love for the Gods, he would go to the temple and sacrifice one of these animals for the

temple. Some special part of the animal was burned on the altar as the God's share. The meat was then eaten by the temple staff or parcelled out to the needy. (This practice became very corrupted in later historic times, and grossly misused. No wonder the Gods punished us with darkness for so long!)

Today, a man's wealth is measured in money, and we make sacrifice by sending money to the temples, or by giving money to secular charities. There are many fine charities in your neighborhood, and we would be happy to recommend some others we especially favor. We also ask you to assist us in building–rebuilding–the Egyptian temples in this age. We ask you to assist us in publishing and teaching–to reach our brothers and sisters unseeing so they may know the caress of the Great Gods.

It is a very practical thing to promise the Gods a small amount of money regularly. This small amount which you will hardly miss will soon grow into a great total sum. It is very practical to express this gift in terms of a percentage of your total wealth or income; then, every prayer for the wealth of the temple anywhere works to increase your personal wealth also.

The priests of the Church of the Eternal Source all work outside to provide their own support and take care of their personal obligations; in addition–though they are not required to–most of them give money to the Church as well as spending virtually all of their free time in the service of the Gods and Their children.

You can be assured that your gifts to this Church do not go into anyone's pocket, but directly to the service of the Great Gods.

A mental attitude of willingness to sacrifice to the Gods is prerequisite to spiritual advancement.

We at CES ask a minimum of $1 a month from each person seriously interested. It's such a small sum that no one would miss it, yet it is substantial and of real help. It's less than the "dues" to many environment action groups, or societies which give much less in direct return. You may make this donation to the main office, or to any of our chartered branch offices, or to some other affiliated organization. If you prefer, you may make an equivalent gift in goods or services. Your donation is tax deductible, no matter how much you give, but only if it is reported to the main office, no matter to whom it is actually tendered.

CELEBRATE THE HOLY FESTIVALS:

In Egypt the vast majority of the people constructed only simple shrines and did not have extra money for sacrifice or the leisure time required to become accolytes at the temple. The greater part of their religious practice consisted of participation in the great outdoor festivals. There were twelve monthly calendar festivals, the four solar holidays, and the five birthdays of the Gods, the special temple pagents and mythic celebrations, and special holidays called by the King.

These festivals were centered around a reenactment of some holy myth in public, dramatically, symbolically, or in pageant, sometimes with all of the townspeople taking part. The festival would begin with a parade; the images of the Gods were carried out of the temples to places of honor, nobles and officials arrived with their retinues. The pageant was celebrated; and afterwards was a banquet feast, usually with music and dancing, as the images of the Gods were carried back into the temples. These were notably happy times, not unlike similar festivals held today in Catholic countries.

Naturally, we cannot in this country today make these celebrations truly public, but a large yard will do nicely. You will find that your non-Egyptian friends will enjoy dressing up in Egyptian costumes, and certainly everybody enjoys a party. While the symbols of Egyptian religious myths may seem strange to many at first, their archetypal power will soon manifest, and colorful decorations and vivid costumes will contribute to the festive mood.

Some may think this superficial; but it is important to remember that religion should be a fountain of joy. What better excuse to celebrate than the love of the Gods for mankind?

QUOTE

"We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt . . ."
Dr. Carl G. Jung

STUDY OUTLINE

The following is a study outline, with additional comments, on the basic book on Egyptian religion today, *Ancient Egyptian Religion* by Dr. Henri Frankfort. This book is widely accepted by modern Egyptologists, grows daily in importance, is listed in the bibliographies of all modern studies, and is recommended unconditionally for all students. It is available as a paperback Harper Torchbook, No. TB-77, at your local bookstore, or, if your local bookstore cannot supply you, from the Church.

Western Religion 1) centers on the revelation of a single god, and 2) contains a message which must be transmitted.

In contrast: Egyptian religion recognized an unlimited number of Gods. It posessed neither central dogma nor a holy book. It could flourish without postulating a central, single, basic truth.

The ancients did not attempt to solve the ultimate problems confronting man by a single coherent theory (that has been the method of approach since the time of the Greeks).

The Ancient Egyptians admitted side by side certain limited insights which were held to be simulataneously valid, each in its own proper context, each corresponding to a definite avenue of approach–"mythopoeic" or mythmaking approach. This habit of thought agrees with the basic experience of polytheism.

Polytheism is sustained by man's experience of a universe alive from end to end. Powers confront man wherever he moves and in the immediacy of these confrontations the question of their ultimate unity does not arise except upon later analysis.

There is no question of any evolution from a simpler to a complex notion, or vice versa. Complexity is the essence of the relationship between man and God-dess.

It is wrong to say that the worship of animals is a survival from a primitive stratum of Egyptian religion. The Animal *as such* possess religious significance. There can be no thought of "transitional forms" for human gods appear very early, and animal gods very late. The Egyptians did not intend their animal-headed God pictures to render any imagined reality at all; these designs were pictograms, not portraits. For example, when Hathor is portrayed as a goddess with a cow's head, we should read: "This is the Goddess who is manifest in the cow."

The Egyptians viewed the universe as a rhythmic movement contained within an unchanging whole. *Only the changeless was truly significant.* Animals never change as a species, therefore they share to a degree unknown by man, the fundamental nature of creation, and the *otherness* of the Divine.

The great cosmic Gods were the centers around which speculavtive thought crystallized.

The Egyptians exalt their Gods by dwelling on the infinite complexity of Divine power. Hymns and prayers must be always prefaced: "This can *also* be truly said of Thee . . ." All Divine power is immanent power.

The Egyptian Gods are imperfect as individuals–they are sets of functions and emblems.

The concept of Ma'at–the pre-existing original order of the universe–was immament in the Egyptian state, in the person of the Pharoah as the intermediary between Ma'at and Man. The king also represented the ideal man in his relationship with the Gods, who stood as champion of each individual before the Gods. "Live thou forever, O King, for me."

The ideal "silent man" lived by Ma'at, and according to the teachings of the sages. Each man strived to avoid squabbles, and to be unmoved by difficulties and fleeting problems, but to bring his nature into harmony and symmetry with Ma'at–to act and live in quiet reverence, to achieve the maximum with the minimum expenditure of energy.

When a man errs, he moves against Ma'at, and one God or another will see that order is vindicated. An Egyptian in his aberrations is not a sinner to be rejected by the Gods, but an ignorant man to be disciplined, instructed, and corrected.

Reincarnation: "Death stands before me today, as a man longs to see his house after he has spent many years in captivity."

Ka = potency, life, incarnation.

Ba = animated existence after death, astral body.

Akh = the transfigured spirit, the exalted form, a circumpolar star which never sets. "Akh to the sky, corpse into the earth!"

The Egyptian looked forward to a life in the "Field of rushes," that is, to a future reincarnation in Egypt.

We have an erroneous idea that the Egyptians were morbidly preoccupied with death, simply because the tombs, by their nature, are preserved, while other things are not.

Literature: virtually all of it lost. Important classics preserved, some late poetry, some myths, stories. Heavy use of symbolism and metaphor.

It must be remembered that books were very expensive in the old world. A wise man was one who could *remember*, and stories which personified principles were easier to remember. As a result wisdom was contained in mythic stories, often many principles on many levels. Furthermore, the ancients did not believe in the abstract, for it was inhuman and lay out of the area of interaction between man and God-dess.

Thus, Horus and Sutekh were warring relatives, but slept together and produced a son: Thoth. Read "(Thoth) synthesis results from (Horus) thesis and (Suetkh) antithesis."

Thus, Nun, "the waters" existed. Within her were four Gods and four Goddesses. Ra manifested upon a hillock of land above the water, and created Shu and Tefnut, who then united to produce Geb and Nut. Ra reigned for a while and created animals and men. He then manifested as a beetle and took the light into the sky with him to reign forever as the sun. Read: "Existence precedes essence. The capacity for matter preexisted the moment of creation. Order was spontaneously self generated from chaos –preexisting matter. Shu (fire) and Tefnut (water) were created first, then Geb (earth) and Nut (air)." (compare Genesis) The beetle (Kheper) was thought to be self generated. It built up a ball of dung and mud in which to lay its eggs, which it rolled carefully and slowly along the ground, in the manner that the sun, a spherical ball, rolls across the sky. The beetle can fly with its wings. Therefore Ra was called Khepera, and the moment of creation was thought to embody the same forces that occurred when the recession of the Nile flood caused beetles to appear on hillocks of dry land. The Egyptians believed the universe was cyclically created and destroyed by floods, Hillocks of land became symbols of creation. Thus Ra was seen to stand upon the tops of the pyramids every morning just before sunrise, as the first rays struck the gold caps. Every altar in every temple in the land was "the original hillock," for this was a quality of holiness, and not a literal fact.

These are two partial examples only. Every Egyptian myth or story should be read, by the student with a thought of translating it into modern terminology and conceptuality; by the initiate with the thought of immersing himself in the polytheistic world of thought and speculation; by the priest as a direct experience in consciousness expansion, as a center for the crystallization of thought on many levels.

—— –H. Moss

IS THERE LIFE AFTER DEATH?

There is *existence* after death as well as before birth. Mystics of all ages have devoted themselves to this question, particularly Egyptians and Tibetans. It is from these sources, and also from Christian and other sources, that the following is derived:

At the moment of our death, if we have been successful in our religious studies and work, we will be composed, in a mood of calm acceptance. Hopefully we will be in relatively good condition and in good surroundings, so we can face the idea of dying fully aware and alert. It is important at this moment to recount our life, especially good deeds and thoughts, as well as those things we are sorry for. It is important to hold the idea that we are stronger now than when we erred, and can ask the Gods' forgiveness without embarrassment. It is important to think of those we have loved, and have loved us, and to ask their help–both the living and the dead –for the journey we are about to begin. For it is not a dark terror, an oblivion, or an unknown journey we face, but an adventure, and a stage in our

growth. We must face this adventure with an eagerness to go on, and with no regrets or bitterness. If the person about to die is not thinking clearly, we can help by reminding him of these things.

As we die we will feel ourselves falling into darkness. The illusion may persist of falling through a hole in a membrane. As we fall through the hole, we have died, and our physical mind is no longer attached to us. The ego is dead. The sensation of falling will cease, and we will feel ourselves floating. All struggle is past, and we float in "peace which surpasseth all understanding." With the death of the ego, we are free to leave our dead body at will, and we should do so. We will soon become aware of a light—dim and far off. We should move towards it purposefully. This passage will not be too easy, and will become more difficult as we get closer to the light. Soon the light may take a form. An Egyptian will see the figure of a heron—the akh—flying ahead of him. A Christian will see the figure of Jesus beckoning him on. A Buddhist will possibly see a great flower blossoming. The winds of karma hold us back from the clear light. Since we have no limbs to walk or swim, we can only will ourselves along. If we have pursued our meditations regularly and attained skill in them, we will know how to do this. We will already have experienced the clear light and will now seek to join with it, and to experience the lasting complete balance we've been trying to achieve.

Many miserable people with no religious feeling will die in bitterness and anger. They will stop "falling" just at the other side of life, and stay there for a long time. Their astral body will not seek to join their exalted body of light, and they will haunt as a ghost the places where they lived, trying to go on living, trying to finish unfinished business, trying to speak to those they did not speak to in life. In exorcising ghosts, it is important to realize that here is a miserable human being who does not know how to help himself. We must instruct him in basic things and urge him to go on to accept the inevitable, and to grow. We must somehow change his negativity into positiveness—thereby he will gain freedom.

Those of us who have progressed beyond a certain stage of growth will accomplish union with the light—the bosom of Jesus, the akh bird, the flower—they will attain nirvana forever and will not need to be reborn in human form. But for most of us, we will move close to the light but will not attain it. In this experience we can grow. All that is necessary is to simply desire it, we will be drawn up into the light, but those of us who still desire life, who cling to physical and earthly love of people, or the world, will not be able to wholly desire the Light. They will gradually move away from the light until it fades into a gray twilight. By then the winds of Karma are blowing our astral body towards another rebirth in a new physical body.

This process may not be pleasant. Here all our debts come due. We are confronted with all our fears, failures, and problems. They appear as monsters. Many things we feel we can't help will arise to torment us. At any time, we can renounce the phantoms and merge with the light, but as a practical reality, few will at this stage, for they have already failed the easiest test. We begin to "see" astrally images of physical places, objects, things, people. We may think we're in heaven or hell, or in the Field of Rushes, or in the Elysian Fields. We may sense a long journey of constant trials, where monsters confront us and must be bought off or placated to permit us to pass. As we buy off or charm our way past each monster, we grow a little. Mythologies of all people are full of these stories. But if we have accepted our death, and accepted the inevitability of our rebirth, we will not be frightened, but will simply continue on. At this time thoughts of our loved ones will help, and they can send us their strength and good will and good wishes to help. For we are moving back to life, and deciding what kind of body and what kind of horoscope we will be born with.

Death is not always painful, but birth always is. We return to the portal, and press against it, and at the correct moment, when the stars are arranged in the proper pattern for us, the winds of karma blow us through. We are thrust into another ego, and the shock of this erases most memory of everything that has come before. It is important at this time, as always, to think of love and goodness, for these are the truly indestructible and perpetual things in the

universe. The Chaos which surrounds us is merely matter, and will melt away at a wish, if we only had the heart to do it.

The remergence into life is at once a defeat and a victory–here we are with a fresh chance, with a new body, to do better next time. If we have made the most of opportunities in our last life, we will receive more in this new life. If we have wasted opportunities, we will receive fewer of them–until we learn to make the most of what we have.

Just how long transpires between death and rebirth is variable in each case. Some very advanced persons enter into another body at the instant of death, to return to continue their work on earth. Others may wait for thousands of years. Some choose to return to earth on other than human form–a single human soul can fragment and be reborn as a grove of trees, or a school of fish, or a hive of ants, or a herd of buffalo. Some choose to rest in this way, for wisdom and knowledge are not exclusively human in shape.

It is important that when your friends or loved ones die that you think about them a great deal, for you can send them love to help their passage. You can also hurt them by wanting them back on earth too much. Rituals to help their passage in the next world are good works; particularly, pray for them to be at peace, to forsake bitterness and longing and resentment–to "rest in peace." If loved ones do come back to you, don't be afraid. Try to hear what they have to say, but at the same time, urge them to go on; convince them that they have no need to be here, and must go on either to exalted existence or to another body. If you have terribly wronged someone, and he comes back for revenge, he *can* hurt you, and you can help yourself by working for forgiveness. At this point, if you clear your heart, the Great Gods will protect you completely. But if you have terribly wronged someone, he most probably has come back to forgive you, not to hurt you, for he sees more than you now and recognizes that in hating you, he has more to lose than by forgiving you. This is what Jesus meant by loving your enemies and turning the other check. For when you hate someone, you bind yourself to him, and may continue to encounter him in life after life, and repeat the wrong and the hatred, until you can simply will it away. Forgiveness is not anything to be smugly superior about–you are doing yourself the biggest favor by breaking your bonds.

We must begin in this life to prepare for our death. It is as natural as birth. As the flower opens, so must it close; as the sun rises, so will it set–to rise again.

It is said that most Americans never think about death, except to fear it. G.B. Shaw said that most Christians do not conquer death, they simply refuse to die. On the other hand Egyptian children played with figures of Anubis, the friendly black dog Who will come to lead them to Osiris; the family held picnics in the tombs of dead relatives. They fed the huge flocks of birds who lived at the cemetaries, for the birds were supposed to be the ghosts of the dead; birds have always been symbols of freedom and spiritual release.

Your meditations where you attain the ego-less state can help you practice the transition between life and death; you will not be frightened, and will have trained your will to survive this transition. Regular worship will bring you into contact with the Great Gods so you can come to know Them as friends who guide your journey. An understanding of the process of death will help you to become aware of the process of living and spiritual progress in this life. When you know the goal you can direct your work more efficiently. (This Church does not–as the Christians do–place absolute priority on leaving this earth forever at the end of this life. It is important only that you make as much progress as is natural for you. We think this more realistic attitude will actually help more people to "go to heaven" faster.)

It is time now to consider your life as a complete action, with a beginning and a natural end, where all human actions and perceptions, including religion, have their proper parts. Appreciate this journey of life for all it offers, and make ready to leave it for a different kind of journey at the necessary time.

EGYPTIAN CALENDAR

July 19	Thuti	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
August 18	Paopi	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
September 17	Hethara	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
October 17	Koiak	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
November 16	Tybi	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
December 16	Mechir	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
January 15	Pamenot	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
February 14	Parmuti	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
March 16*	Pachons	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
April 15*	Payni	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
May 15*	Epipi	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
June 14*	Mesore	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	

Aschat ("Inundation")

Prayet ("Spring")

Shemu ("Summer")

July 13* Mesore 30
July 14, 15, 16, 17, 18 Intercalary Days

*For leap years subtract one from each of these dates.

KHEPERA

The photograph on the front cover shows three celebrants at the first Egyptian summer costume banquet held in July of 1963. On the back cover we see some smiling faces from the banquet held this year on the birthday of Osiris. Ten years ago we were having fun, reaching out for the Pagan experience in great sincerity but with little knowledge. It was 1966 before we began specifically celebrating Egyptian New Year (The invitation read "There's going to be a Sirius uprising!") and it was 1971 before there was an official Church of the Eternal Source to officially sponsor the parties. We've said hello and goodbye to many people in ten years, but many others, who were there in 1963, are with us today. The first party drew celebrants from all over Los Angeles County. This year the Amiro family drove 3000 miles—from their home in New Bedford—to attend; Dave Gould and his son Nathanial drove out from Detroit. Others arrived from San Francisco and San Diego. Those who couldn't be there in person telephoned from all over the country to assure us they were celebrating with us in spirit, and to promise—next year!

The book *Julian* by Gore Vidal is listed on our reading list as "out of print"; but we see that it has just been re-released in a handsome new Modern Library hardcover edition. This important book, now officially a classic, is again easily available, and is a must-read for all who are interested in the history of Christianity.

Khepera Magazine #2, 1 Hethara 4740 (September 17, 1973CE) is published by the Church of the Eternal Source, P.O. Box 7091, Burbank, CA 91510, and printed and distributed in *Green Egg* Magazine by the Church of All Worlds, P.O. Box 2953, St. Louis, MO 63130.

Sole responsibility for contents rests with the Board of Directors of the Church of the Eternal Source, Donald D. Harrison, President; Jim W. Kemble, Treasurer; Harold R. Moss, Vice President; and also with Ronald G. Myron, Corporation Secretary.

WHO AM I?

by Rev. Elaine Amiro, Priestess of Neith

By asking this question, I was led back into Egypt of ancient days—a place from which I had never really departed. Let me attempt to tell you who I am, now that I have discovered this for myself.

As a child, Egypt always seemed very close to me. Whenever reading a book or watching a movie about ancient Egypt, I could readily see myself with my white robe in the courtyard. Why did I always feel the great power drawing me back in time into this magnificent but mysterious life-style? Even in my childhood days I knew there was a veil around Egypt that I must lift one day.

When practice teaching in a fourth grade classroom, Egypt lived and breathed for my class as it lives for me. The great arms of Egypt were now enfolding me to her bosom. Egypt and I had become one.

The churches I had attended in the past never did hold much meaning for me. By now they were becoming completely meaningless. With marriage, the tie with the old church was fully broken. But still there was that veil dangling there in front of me.

After a time, I thought Life had become my enemy. Nothing seemed to go right for myself or my family of three children. Even though I had begun to denounce God, a very powerful force began leading me to a guardian. After searching and asking to find my special guiding light, my eyes

Entire contents © copyright 1973 by the Church of the Eternal Source. All rights reserved.

Manuscripts, photographs and artwork solicited for publication; payment upon publication in copies of the issue in which published. No advertising of any kind accepted. Books, magazines, recordings solicited for review purposes.

Typography by Adams Typesetting Service, Burbank.

photography by Harold Moss, Robert Hoople and Ken Peterson.

stopped short when they came to Neith. Could this be the One I've been searching for all these years?

Being slow to believe, I began comparing my name to the name of Neith numerologically. After trying various systems, I found that my first name and the name of the Goddess matched. Still I needed more proof. Just before going off to sleep, the message began coming in strong and clear. As Light filled the room with radiance and heat, it was then I knew who I really was.

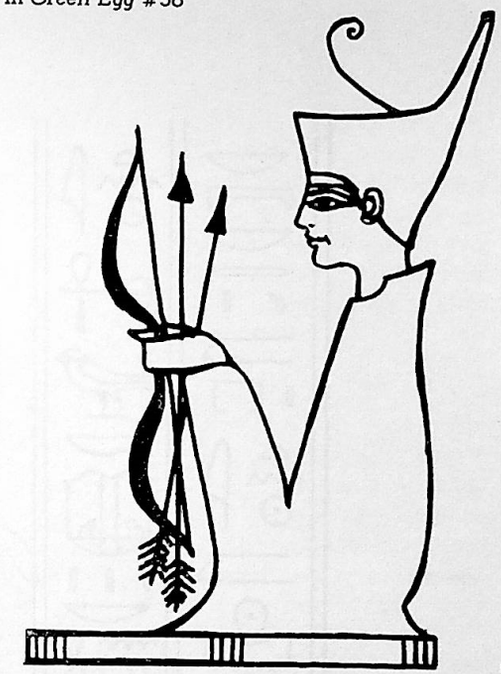
Who am I? I am a servant and a priestess of Neith sent here to fill a mission. This mission has become wide and varied, but Neith is always present with Her strong hand on the back of my head, guiding me every inch of the way.

As you can tell by the writings about myself, my main ambition is to follow the path of the Goddess that She has chosen for me. It is a path of quietness, patience, beauty, truth, inner wisdom, peace and strength. It has been a course of many rewards. This pathway and many Laws of Nature have been revealed to me. It is my duty to live in harmony with them.

Has the path been easy to follow? No, not really. There are many times when I feel as though I am going backwards until I evaluate all the growing I've done since I discovered the Goddess. There are still many lessons to be learned and some Karma to straighten out. In the beginning of my study, the end of the path was nowhere in sight. Now I am able to see where I was, where I am, and where I am going. Could it be I'm already halfway there? Even if the next half is harder to climb, won't it be worth it?

People have asked me what magic key is to open their doors to spiritual enlightenment, so that they may also receive messages and answers to their questions or have the energy to help others. There is nothing so mysterious or complicated at all. Even though I consider myself a very simple, child-like person, many doors have opened for me. In fact, the Goddess is no longer enshrined. Her veil has now been lifted. We have united.

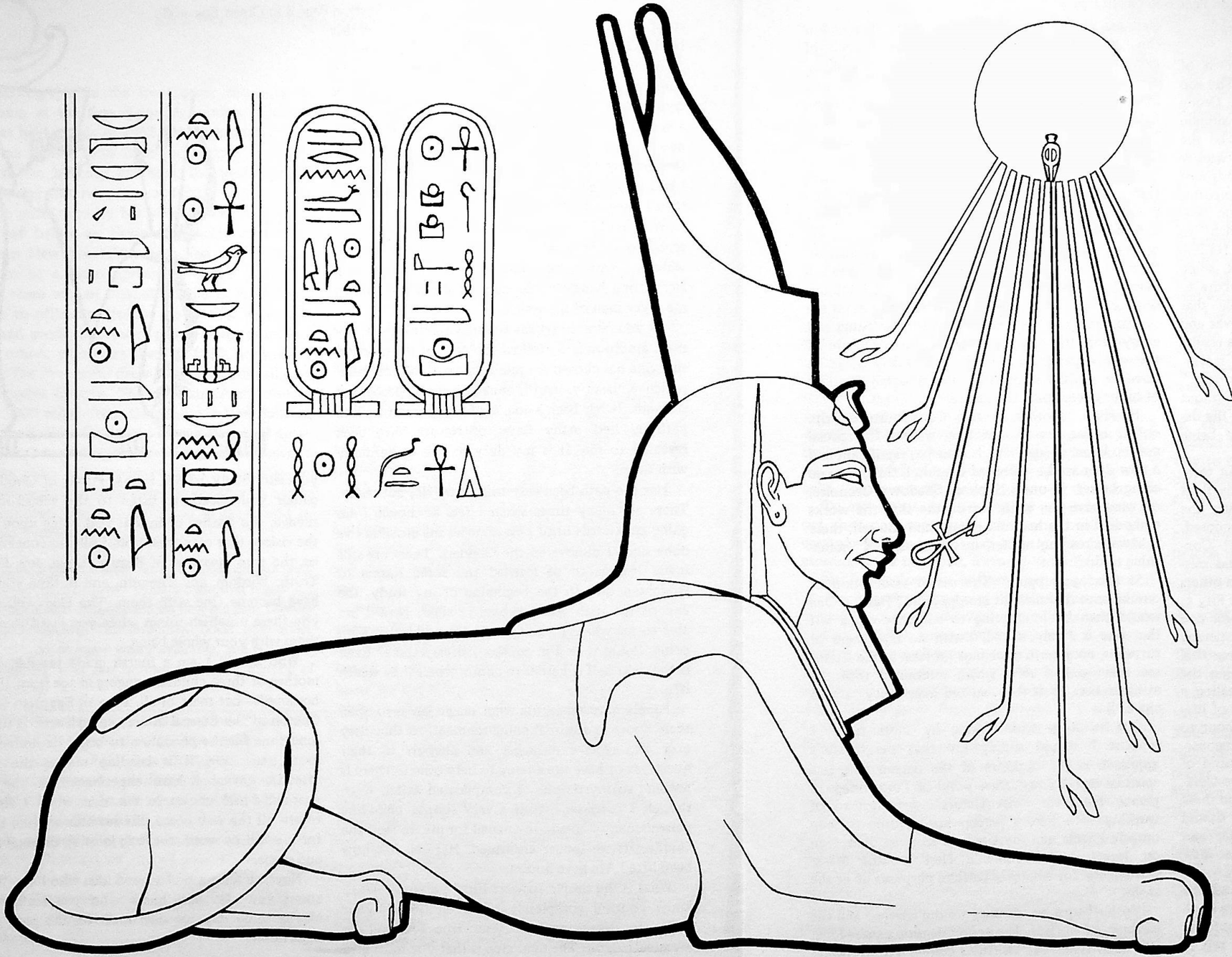
What is the simple answer? First, you must get to know yourself completely by meditating. If your desire is strong enough, your true self will be revealed to you. The next step is that you must give



yourself totally to the Higher Power of Good that guides you. Learn to listen to the voices in the silence, the flashes of insight that come upon you, the visions that may greet you. Learn to concentrate on the true meanings of Beauty, Love, Joy, Peace, Truth, Wisdom, and Strength, and in time you will have become One with them. The Gods will grant you these unselfish things when you learn to desire them with your whole being.

Who am I? I am a fourth grade teacher, wife, mother of three children ranging in age from 10-14, housewife—but most of all, I am an Egyptian of the Church of the Eternal Source going home. It took a long time for the pendulum to begin its homeward swing, but now it is heading me in the right direction. What I have experienced in the last year-and-a-half convinces me that when I finally return all the way home, the rewards waiting there for me will be worth the long journey through time and space.

Now we have a pretty good idea who I am. What about you? Do you know who you really are? Maybe some day we shall meet on the path that leads home.



Translation:

(Re lives, Ruler of the Horizon, who rejoices on the Horizon) (in his name: "Re the Father, who has returned as Aten"), who gives life for ever and ever. Aten lives! Great Lord of Jubilees, Lord of the Circle, Lord of the Disk, Lord of Heaven, Lord of Earth, who is in the House of Aten in Akhetaten.

artwork by Bruce Kamerling:
A sphinx with the face of Akhenaten, wearing the double crown of Egypt, receives the blessing from the Aten.

A SELF-CONFESSED MYSTIC ON MAGIC

Magic is often considered to be a form of increasing one's ego-tripping abilities. It is. The ego bloats until one trips over it and falls. Crude manipulation, gaining "power," and "winning friends and influencing people" seem to be the things sought. It is well-known that "weaker natures"—those who allow others to gain control of them—flatterers, sycophants, "helpless" empaths, and the grotesquely gullible form symbiotic relationships with each other and the "Magician" to engage in mutual mental mastrubation and feeding one another's fantasies. "Black" magicians, some "White" magicians, and their groupies combine to form little centers of pullulating paranoia that apparantly do little except weaken themselves and add to psychic smog. As in other things, the results are determined by one's values and actual intent. When the values include attempting to "correct," "mould," or "alter" the wills of others without their consent—their full, informed consent—the denial or degredation of the free exercise of being sends the whole thing down the tubes.

Poor results are taken to be mistakes in technique or counter-workings by other magicians. Poor results are certainly not due to offending the Goddesses or the Gods: They can only be ignored. Betrayal of the self is closer to the point—Conflicting desires, conflicting compulsions, and misguided energies fracturing one. The effect on others by that sort of thing is pity and depression: Pity at seeing people attempting to use others' words and spurious or "forged" items rather than opening doors within themselves; and depression—even if it is a mask for anger or outrage—upon seeing the waste of energies that could be turned to healing, a celebration of existence, and the flowering of life.

The drama of ritual behavior lends glamour to events which otherwise would seem stupid, inconsequential, trivial, or right out of MGM (a band of magicians led by the Triple Aspect Metro-Goldwyn-Mayer of money). And concentration on these outward signs is the trivialization of what should occur inwardly. With the self as the altar and instruments, and the universe as the temple, mysteries take place constantly.

Magic should be the creation of significances, the growing realization of the inter-connectedness of all things, taking place hourly or minute-to-minute: as effulgence of being, as the exercise of the self in gladness, enthusiasm, or sorrow . . . for when and as the self unfolds, it becomes more capable of experiencing itself in a wider range of conditions, and one knows/feels with more depth, love, and intensity. This is the "power" which is an awesome burden, until one suddenly discovers—without making a big fuss—that heaven and earth are one's clothing and that one is part of the fabric.

From Goddess or God to a leaf or glass of water (more precious than emerald or diamond) the path(s) open which are the entrances to intimacy and at-home-ness with the self. Since the releasing of the springs of the self is that from which all flows, it is the place to look into. And since one is a part of the universe—which is infinite in extent and duration—one has never been born and can never die . . . so there's quite a bit of time for working and enjoyment, the enjoyment being the adventure of the self experiencing itself in as many ways as possible, as fully as possible, and enjoying the sight of other selves doing the "same."

Ho-Hum, another Cosmic Consciousness Trip, eh? It is far less tedious than waiting for special events. When every event is (can be) significant and a new door to the realms of the mind, things just go along better. If one's Book of Shadows, Grimoire, or what-have-you is the earth, the sky, the works embodied in the human heritage and the self, there is always reading matter, instructions, and "something to do."

Is this ego-tripping? The casual assumption of omniscience and cellular omnipotence? Hardly. One would then be attempting to convince one's self that one is "only a god," with no challenges or surprises, no growth or change (at least as the Xtians see their god—a view which alternated with the attitude that he is " . . . an old man" they "try to cheat.")

But to keep from taking up more space, I suppose I should simply say that the mystic's approach is the opposite of the person who is a spiritual or religious James Bond or Torquemada, a person ready to twist Nature's arm instead of working with her; a person just panting to step outside Karma and the Universe to twist dials, lean on levers, and become a Herr Doktor Merkwurdigliebe for whatever baffling purposes he or she serves.

To puff up a bit, mystics are the jewelers and the gardners of the self. The apprenticeship can be long, the work slow, but swiftness comes. The workings

definitely show the abscence of pneumatic drills and other heavy equipment which appeal to the heavy-handed. All mastery promises is the enjoyment of existence and the desire to increase its beauty and delight. With so little to offer, no wonder there aren't more mystics. But all that's necessary for adding this path to one's existing one(s) is to travel the Middle Way, combining and synthesizing opposites. Curiously enough, some people have been known to call this difficult or not exciting enough.

—R. Myron

BOOK REVIEW

The Complete Book of Voodo by Robert W. Pelton. Berkely Medallion N2306, 253 pp. with diagrams and "plates," Paperback, 95¢.

To read this book gives me the impression that Voodoo, like the brand of Witchcraft one finds in scores of books, is concerned primarily with power, sex, and money; "winning friends and influencing people" through thinly veiled psychic attack and deformation of character by covertly interfering with the freedom of others through shaping their wills, "programing" them, or just doing them in.

To argue that this is a kind of self-defense is to say that one overcomes an enemy, real or self-created, by becoming just like her or him only moreso. It is a tranished, tortured "triumph."

Mr. Pelton does not bother to give the theoretical or theological structure of Voodoo, just what he claims(?) to be its working ingredients and some practices. After being confronted with a mass of charms, counter-charms, hexes and counter-hexes, I feel that an explanatory structure would be an exercise in apologetics or mind-boggling evasiveness along the lines of Adolf Eichmann's "I was only following orders" or approaching a "We had to destroy it in order to save it" point of view. It is books like Mr. Pelton's that give me the feeling that the outburst of the occult which is taking place in a large exercise in self-Vietnamization, a kind of "making whoopee" degradation. Fortunately, there are some practicioners in the occult who are not interested in simple depravity.

In the midst of some highly useful information concerning the "meanings" and uses of scents, colors, and herbs, one finds a mass of almost endlessly proliferating forms of ego-massage; one infallible charm being counteracted or nullified by another, presumably more infallible, charm; one excruciatingly effective hex being undone by another and so on, so that what seemed to promise certainty of results crumbles into uselessness and wasted effort; that which seemed to promise success dissolving before one's eyes into fear and apprehension.

The practices mentioned take one into the dark and clouded realms of the self, much as addiction to some decreasingly effective drugs or actions sap and stale the waters of the mind. It is as if Xtian-created Satanism or Black Magic(k) were suddenly set before the eyes, complete with pathological imaginings, feeble nastiness, and a sense of self-conscious wickedness. It is a realm which parodies or reflects the Las Vegas style: Bright lights, loud noises, and callous superficiality, cheap and sometimes blood-stained thrills; the "inside dopester's" one-upmanship of self righeous sadism, spreading destruction, and spreading confusion.

Somewhere in Voodoo, there may be the sense of exaltation and illumination which does not depend on attacking and triumphing over others; a way to freedom which does not include the placing of others in chains or bringing disasters upon them; a way to self-worth which does not involve lessening others. But considering what Mr. Pelton presents in his *Complete(?) Book of Voodoo,* one would have to look very hard indeed to find it.

—R. Myron

CENSING PRAYER

The fire is laid, the fire shines;
The incense is laid upon the fire, the incense shines.
Your perfume comes to us, O incense;
May our perfume come to thee, O incense.
Your perfume comes to us, O Gods and Goddesses;
May our perfume come to you, O Gods and Goddesses.
May we be with you, you Gods and Goddesses.
May you be with us, you Gods and Goddesses;
May we live with you, you Gods and Goddesses;
May you live with us, you Gods and Goddesses.
We love you, you Gods and Goddesses;
Love, us, O Gods and Goddesses!

—from the Pyramid of Unas, 2200 B.C.E.
(Utterance #269)
tr. H. Moss

THE CHURCH OF THE ETERNAL SOURCE

Dear Friend:

We are enclosing a selection of our printed material, as you have requested.

But no amount of printed material can really tell our story. We urge you to come see us at the very next scheduled meeting. We will be much better able to explain things in person, answer your questions, help you with things that may concern you. If you can't get out to see us that soon, then please phone or write.

But, if you can't get to our meetings, and cannot or would not care to telephone--we understand you may be "just curious" and not wish to get involved until you know a little more and have a little time to think--let's go over a few things you can do now:

1) CONTINUE ANY RELIGIOUS PRACTICE YOU HAVE FOUND MEANINGFUL.
Every other religion is a special case of ours. We think our general viewpoint is more meaningful, more powerful, and more satisfying; but whatever of value you have found we will urge you to keep. However, a distressing number of persons who come to us have had no religious experience of any kind. They really do not know what religion is and have never experienced it, even though they may have been regular churchgoers. If this is your position, you will find that we offer a great number of paths. Our purpose--the purpose of true religion--is to help you become more; not to tell you a lot of things you have to give up, nor to insult you, nor try to terrorize you.

2) READ BOOKS ON EGYPTIAN RELIGION.
A list of recommended reading is enclosed. Books not on the list may be inaccurate, or for specialists only, or may reflect a hostile viewpoint, or may just be high priced. If you've read all these, call us and we'll tell you about others. But so many people today have read too many books. What they need is to learn to feel. No book can teach you that.

3) PRACTICE DIVINATION.
Astrology, Tarot cards, I Ching, the crystal, the pendulum--all of these are windows to Truth. If pursued reverently with an understanding of the religious meanings inherent in these systems, they can become powerful means of approaching the Gods. We offer instruction which stresses the religious forces at work, and shows the relationship between Man, God, and knowledge.

4) PRACTICE YOGA, CHANTING, OR MEDITATION.
These are important religious "calesthenics". Everyone should know their power and how and when to use them. But they are not religion in themselves. Again, you need a broader viewpoint to see where it all fits in, to see where you're going and how this is helping you to get there.

5) PRODUCE WORKS OF ART WITH EGYPTIAN SYMBOLS; PERFORM MUSIC OR DANCE.
The Egyptian religious symbols are the most powerful the world has ever produced. Working with them artistically is an important part of our religious practice. The Egyptians considered music a high sacrament, part of every service.

6) GO HIKING, CAMPING, BACKPACKING, EXPLORING IN WILDERNESS AREAS.
The Gods dance in wilderness. It is out of wilderness we emerged. Here is a perfect parable of the operation of Divine Harmony, the source of art, the reflection of Divine Beauty. But we find that some people who grew up in the country have such a hostile, utilitarian viewpoint towards everything wild that they need to learn to see things in a new light.

7) PERFORM CHARITABLE WORKS.
Everyone should. But charity is not religion, nor religion charity. True religion impells to charity as a joy, not as a duty or a drudge, or an excuse to boss people. True charity ministers to spiritual hungers as well as physical ones; spiritual fulfillment has a habit of becoming physical fulfillment.

THE COMPLETE LISTING OF OUR ADDRESSES IS AS FOLLOWS: 1 Parmuti 4741

THE WESTERN CHURCH:		
Los Angeles area: (Main Office)	Rev. Donald D. Harrison, President Rev. Harold R. Moss, Vice President Rev. Jim W. Kemble, Treasurer Ronald G. Myron, U-ab Isa; Secretary	P.O. Box 7091 Burbank, CA 91510 (213)988-4876
San Diego area	Bruce Kamerling, U-ab Aten Kimberly Efel, U-ab Aten Stephen Bell, U-ab Nuit	P.O.Box 11352 San Diego, CA 92111
THE CENTRAL CHURCH:		
St. Louis area:	Mrs. Rosemarie Palozola, U-ab Isa Ra Ed Short, II	P.O. Box 5831 Berkeley, MO 63134
Milwaukee area:	James Schultz, U-ab Ra Mrs. Lorraine Pigeon	P.O.Box 10205 Milwaukee, WI 53210
Chicago area:	Scott Apton Susan Yoh	
THE EAST COAST CHURCH:		
New York Area:	Rev. Edmund M. Buczynski, U-ab Isa	300 Henry St. Brooklyn Hts. NY 11201
New Bedford area:	Rev. Mrs. Elaine Amiro, Khem Neter Tep Neith	P.O. Box 224 So. Dartmouth MA 02748
Georgia area:	James O. Beshires	P. O. Box 526 Reidsville,GA 30453
THE CANADIAN CHURCH:		
Toronto area:	John Code	P.O. Box 1169 Alliston, Ontario, CANADA L0M 1A0

Regular meetings, classes, rituals are held at all centers. Contact the center directly for schedule and information. The Priesthood is at the service of the membership for counselling, counselling through divinations, instruction, weddings, funerals, and blessings of infants. No charge is made for any service, although free will donations are solicited at many church functions. All donations are deductible from Federal and some state taxes.

A minimum donation of $1.50 per month is requested from all persons seriously interested. Voting membership in the Church corporation is granted to members who donate $300 per year or more.

The basic Church book is Ancient Egyptian Religion by Dr. Henri Frankfort, published as Harper Torchbook #TB-77. The Church publishes Khepera magazine bound into Green Egg magazine, P. O. Box 2953, St. Louis MO 63130; and Esbat magazine bound into Earth Religion News, 300 Henry St, Brooklyn Hts NY 11201; and a newsletter for members only, at the main office. All this material must be read and studied as a prelude to any serious work.

Buy your supplies from:
Earth Religion Supplies(The Warlock Shop) 300 Henry St, Brooklyn Hts, NY 11201
Aleph Books and Gifts, 304 N. Verdugo Road, Glendale, CA 91206
The Magick Circle, 747 N. Lake St, Pasadena, CA 91104

THE CHURCH OF THE ETERNAL SOURCE
OFFICE OF THE SECRETARY

P.O.Box 7091
Burbank, Ca.
91505

Dear Church Representative:

Time for a few formalities. Please read the following carefully.

Since you are operating from a published address for inquiry and communication concerning the Church, you have certain responsibilities towards Church members, inquirers, and concerning the Church per se and in maintaining effective Church operation.

1. Any and all formal or informal communications with Federal, State, County, City, or legal agencies or agents concerning the Church must be reported to the Church Main Office. This includes copies of all correspondence and reports of all meetings, conversations, and/or contacts with the above agencies or agents.

2. Any and all monies received or expended for Church business must be reported to the Church Treasurer. This includes donations, contributions, or membership "dues" of any and all sorts. Bank accounts opened in the Church name must be reported along with quarterly or yearly balance(s) (especially in time for the General Business Meeting occurring on the first Sunday following July 19th of every year.).

Failure to comply with the above may result in the Church's losing its Corporate Religious Body Charter and/or Tax-Exempt status. This would be a "bad thing" for all concerned. The above must be complied with or the secular health of the Church could be severely threatened. Even if you have or have had no contact with governmental or legal agencies or agents or do not receive or expend monies of Church Business nature, you should report so yearly. Failure to do so may endanger your official Church status/position.

3. It would be extremely helpful to send to the Church Main Office regular reports of your Church-related activities. (A) To keep the Main Office informed; and (B) So that activities and "specialities" of interest may be published in the Members' Newsletter. If people know what's going on and where, they can go to or be referred to what would most help them.

4. No matter what your interests, activities, or dealings with correspondents and/or members are, please remember that the Church is an Egyptian Church. Egyptian teachings, concepts, and precedents should be basic and primary. After all, the Church is also "advertised" as teaching and dealing with Ancient Egyptian Religion. If the Church and its representatives are not what we say we are, then fakery or ignorance can be vehemently suspected. This is a bad thing. Remember the Religion, Goddesses and Gods, and teaching we represent.

5. Refer Church members and/or inquirers to Priestesses, Priests, and/or members who "specialize" in particular Goddesses and/or Gods and/or religious/occult practices asked about in addition to what you have to say. Everybody has something to contribute and we're here to learn from and help oneanother.

6. Don't bluff or put people off if you don't know anything or much about what they ask about. Refer them to texts; suggest inquiry to others in the Church; learn and study. Ask them to teach you. Honesty is not ignorance. Faking things or evading things puts people off and word gets around. Say what you can say and tell them where to look for more. And find out what's going on in the Church and who knows/does what.

7. Report immediately to the Church Main Office and Regional Center(s) involved contact or correspondence with anyone and "acquisition" or dropping of Church members or correspondents. This keeps mailing lists straight, enables the Members' Newsletter to be sent to members, and gives us an idea of who and how many people are involved in Church activities and/or being aided by the Church. Mailing lists are hideously useless if not kept up-to-date and result in wasteful expenditure if mass mailings have to be used to keep them accurate.

8. For your own convenience, keep copies of all correspondence.

9. Share your problems/discoveries with the Priestess/Priest-hood. Different points of view help all concerned.

10. As a representative of the Church, you have no "secrets". You "tell all" to anyone who asks. If you have secrets, say so. That means that you don't talk about them period as far as Church matters are concerned. Swearing people to secrecy can result in psychic stimulation of a sort, but of a sort and type of 'isolation' that's best left to other workers in other realms. People who can understand and use what you have to offer will do so. Those who can't, can't. Even if someone can't grasp or use what you have to say now, you may be planting seeds for the future. If you only tell some things to people you 'trust', figure out why and what's involved in what's to be "hidden". What is there to hide? Please beware of the "I know something you don't know" syndrome. You are also a teacher in the Church. Teachers teach things, they don't hide things from students/pupils. Also, if you know something, no-one can tell unless you speak up and explain yourself and what it is. If you have to keep it to yourself, there may not be very much at all to it. If you have something "big" or "effective", it shows. Please also remember that if your brain children live only in your own mind, they may never get to really grow up.

11. If you have any problems, complaints, or suggestions concerning the Church, communicate them immediately to the Main Office and/or involved Regional Center(s) as they arise.

12. (A) General pardons for insulting your intelligence asked, since I've told you so many things you already know. (B) Are you doing what's necessary and then some?

Ankh em Ma'at
May You Dwell in the Hearts of the
Goddesses and Gods

Ronald Myron

(Ronald Myron)
Uab Ast
Servant of Isis
Secretary to the Church

Cult branch is founded

By JACK STEWARDSON
Standard-Times Staff Writer

It's not the type of religious sect you would normally expect to find listed in a church directory for the Greater New Bedford area.

And as yet it has no temple or church building of worship. Nor a congregation.

But it is the hope of a New Bedford woman to found in the city, a branch of a religious cult based on the worship of the ancient gods of Eygpt, known as the Church of the Eternal Source.

Like many of the contemporary religious cults springing up across the United States today, it represents a turning away from many of the basic tenets of traditional religion found in this country.

Mrs. Elaine Amiro, who is attempting to establish the church, says she is a priestess of Neith, one of the goddesses worshiped by the Egyptians under the pharoahs.

The religion, she adds, is centered around more individual, rather than communal worship and involves various rituals and mediations and solitary study. It also draws on astrology, numerology, tarot, I Ching and divination in its practice.

The mission of the church is to "assist each individual to attain a high level of spirituality," a "becoming one with the Eternal Source," according to Mrs. Amiro.

Ritual services, she adds, are presently conducted at her home.

In keeping with its emphasis on the individual, each convert seeks out his own god or goddess, or spiritual guardian, around whom to center his religious worship.

In addition there are various steps taken in the rise within the church hierarchy, from an aspirant stage, to priest, and then to high priest.

Among the cult's holy days is a ritual of spring, held earlier in June during the summer soltice (coinciding with the sun god Ra's birthday).

—Standard-Times Staff Photo by Edward P. Rosa

LOOKING TO EGYPT — Mrs. Elaine Amiro, New Bedford native who is attempting to found in New Bedford religious cult based on ancient Egyptian gods, conducts services to Neith, her guiding spirit. She is priestess of Church of the Eternal Source.

The church is based in Burbank, Calif., and while small in membership, conducts a good deal of correspondence across the country, Mrs. Amiro said.

It is a long road for Mrs. Amiro's initial religious upbringing — as a Christian — to the philosophy, thoughts and ideas of the ancient Nile.

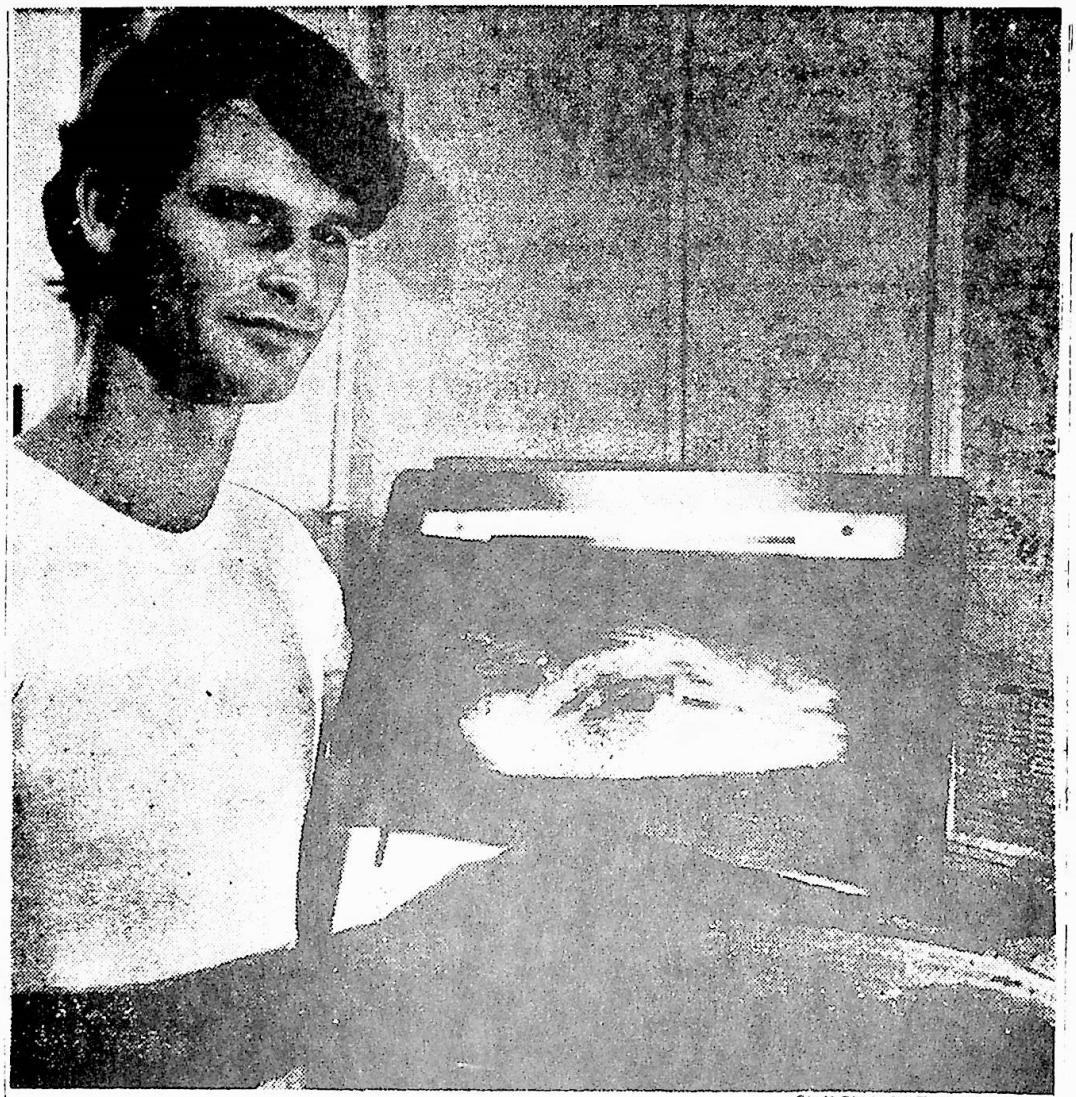
Her evolution, she said, began at college when she said she first began to reject many of the traditional religious tenets.

Later, in a search for more spiritual involvement in religion, she became interested in Indian religion while living with Navajo Indians in New Mexico.

A feeling for nature, she said, inherent in the Indian religion, is contained in the Church of the Eternal Source, toward which she later gravitated.

While the emphasis of the polytheism of the Eygptian gods places the cult far outside traditional monotheism, Mrs. Amiro notes that the Eternal Source, or god, while under different names in different religions, is basically the same.

SAN DIEGO UNION August 4, 1973



—Staff Photo by Tony Doubek

Bruce Kamerling displays inside, outside of Museum of Man's Egyptian mummy. Exterior of ibis mummy, foreground, inside on X-ray.

GENUINE EGYPTIAN IBIS

Old Mummy's No Dummy, Museum Aide Confirms

By LEW SCARR

A curious church custodian has proved that the Museum of Man's only Egyptian mummy is no dummy mummy.

Bruce Kamerling, 22, a custodian at Mission Hills Congregational Church, a self-taught expert in Egyptology and a volunteer worker at the museum, was reasonably sure the 3,000-year-old, 14-inch mummy, purported to be the mummified remains of an ibis, was genuine.

"Still," he said, "I had to be sure."

The ancient Egyptians mummified and buried many things besides each other—dogs, rats, snakes, and birds such as the ibis.

And sometimes, just for the devil of it, they would wrap up and bury nothing more than good old hot desert air and slippery rocks from the Nile.

So, students today have no way of knowing really if their prized find is a fake unless they unwrap the mummy or X-ray it.

Kamerling wasn't about to unwrap the museum's only mummy. But with the help of Victor Ramirez, an X-ray technician at Veterans' Hospital, Kamerling now has photographic proof the carcass swathed in yards of fragile linen really is that of an ibis. The bird, he explained, was linked to Thoth, god of wisdom, and was considered sacred.

The ibis is a wading bird related to the heron with a long, slender curved bill.

The legs and the bill of this particular ibis are plainly identifiable on the X-ray negative. The bird is lying on its back with its neck curved like an S.

Its legs, one of which may be broken, have been folded up. The wings are both broken at the same juncture. Kamerling believes they may have been broken intentionally while the bird still was living so it could not fly.

The mummy was excavated from the cemetery at Abydos, a holy Egyptian city, in 1914. It was bought by the museum in 1921 with funds donated by Ellen Browning Scripps.

Doctors at Veterans' Hospital identified bone breaks on the X-ray plate and said the bird was a female.

But rare? No. Kamerling said more than 100,000 ibises were buried at Abydos.

THE CHURCH OF THE ETERNAL SOURCE

P. O. Box 7091
Burbank CA 91510

P. O. Box 11352
San Diego, CA 92111

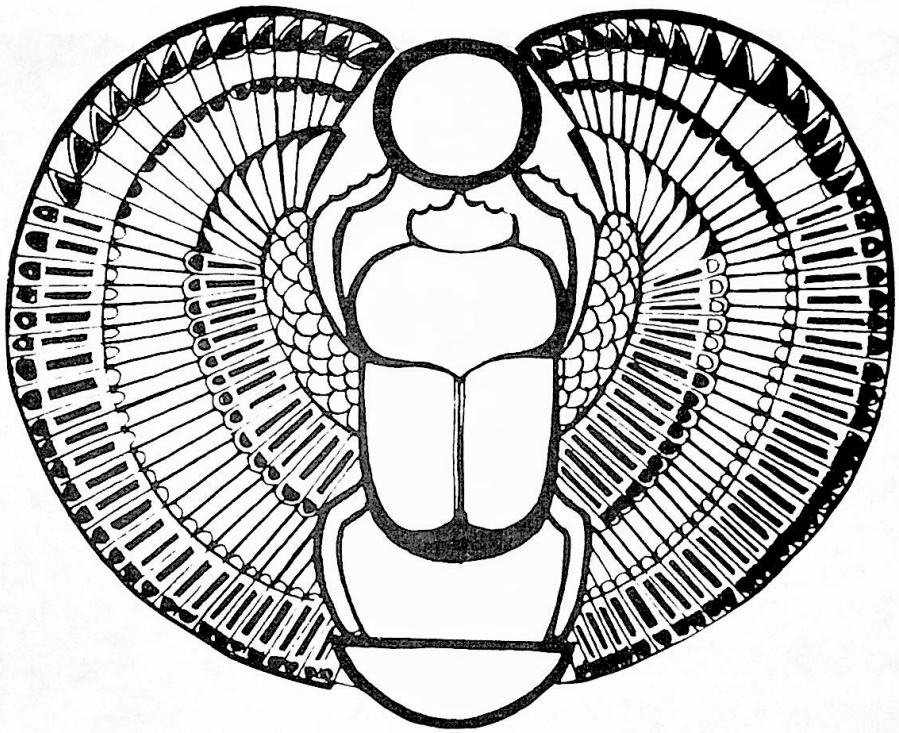
P. O. Box 224
So. Dartmouth, MA 02748

P. O. Box 1169
Alliston, Ontario
LOM 1A0 CANADA

300 Henry St.
Brooklyn Hts.
NY

It was the Khepera beetle who carried the Sun into the sky on the First Day. Now the Khepera beetle invites you to join us in the celebration of the Ancient Egyptian New Year on the Birthday of Isis, July 17, 1976 CE. Donald Harrison is your host at 213 N. Pass Ave. Burbank, California. (213) 846-1316

Sacred rededication of the Church Ritual, 1:30 PM

Religious drama, "The Tears of Isis" and Dance celebration, 4:00 PM

Buffet supper, 6:00 PM. Please call Mrs. Helen Urban at (213) 762-2295 to RSVP and arrange what to bring for the potluck supper. ALL GUESTS MUST BE COSTUMED TO PLEASE THE GODS.